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AND

COLONIAL JOURNAL.

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AFRICAN EMIGRATION.

“A SHIP has lately sailed from London for the coast of Africa, on board of which is Mr. BARCLAY, the General Agent for Jamaica, whose object it is to induce natives of Africa to proceed voluntarily to the West Indies, as free emigrants, to be employed in the cultivation of the cane, &c. They are to be quite unfettered by engagements before embarkation, and free to choose their own employers and make their own terms on reaching their new homes. It is suggested that this is the commencement of an African emigration which may one day supersede the slave trade throughout the world.”

We cut the above extraordinary article from the Philadelphia Presbyterian. The planters in the West Indies have tried several expedients for procuring laborers to supply the places of those freed slaves who have refused to work on the plantations. They have offered strong inducements to the Germans, yet have obtained but few. They have had several agents in this country endeavoring to induce the free colored people to emigrate. Their success was, for a time, encouraging; but the first who removed were dissatisfied, and many have returned, and made such a report as will probably put an end to further emigration to the British Islands.

The project of supplying the Islands with laborers from Africa, has been entertained for some time, and has received the sanction of the Government. The Palladium, a newspaper published in St. Lucia, one of the smaller islands, thus notices the scheme:

“We look upon this as presenting a golden opportunity to those who have taken a correct view of the condition of our labor market, for acquiring that additional force—and of the right sort—of which there is so great a want just now. The emigration cry is general throughout the Colonies—particularly in Demarara and Trinidad, where large funds have been already prepared for the promotion of emigration on an extensive scale—and the population of Sierra Leone, as far as we have been able to ascertain it, is not of that inexhaustible number as to leave the smaller Colonies much chance against their larger and more wealthy neighbors, in the acquisition of laborers out of it, unless immediate steps be taken. It being not known everywhere that Government has sanctioned the removal

of Africans hitherwards, we should not wonder for their conveyance to Trinidad and Demarara. We see no difficulty, with the offer of Captain GLAUCON before us, to the planters of St. Lucia being as early and as well served as their neighbors. The voyage from this island to Sierra Leone and back, it is estimated, would be accomplished in sixty days; so that, allowing the vessel to make a month's stay there, it would only require three months in all for one voyage."

Several vessel loads of recaptured Africans have been sent to the West Indies as soldiers, some have been sent under pretext of being instructed in agriculture, and we see no obstacle in the way of the British Government's obtaining a full supply of laborers from Africa. That portion of the recaptured Africans which are suited to the army, are selected on landing, and placed under drill. There is no difficulty in obtaining the consent of those rescued from a slave ship to enter the army, nor would there be any in obtaining their consent to go to the West Indies. The demand, however, cannot be supplied by the capture of slave ships, or by breaking up the baracoons or slave factories. But what difference would there be in principle, should the British, as a means of regenerating Africa, and putting an end to the internal slave trade, (the avowed object of their policy,) supply the deficiency by negotiating with the kings in the interior for surrendering their slaves, that they might be sent to the West Indies, to be Christianized and civilized? No difficulty would be found in obtaining the consent of these slaves; and, when the British have resolved that they must have more laborers in the West Indies, and that they can only be procured from Africa, we apprehend that a very slight consent will suffice them.

We shall look with much anxiety for the further development of British policy, in their movements in Africa. Mr. McQUEEN's suggestion, (which is, to regain control of the trade of the tropical produce of the world, by some means or other,) will, we believe, form the basis of that policy. This can only be accomplished by increasing the amount of labor in the British West Indies, and reducing the amount of labor in Cuba and Brazil. The latter can only be done by cutting off their supply of laborers, obtained by the slave trade, and the former can be accomplished by plans referred to in the above article. We see in a late English paper, that the British ministry contemplates a reorganization of the mixed commission court for recaptured Africans in the Island of Cuba. It is alleged that the recaptured Africans, whose cases are adjudicated in that court, are disposed of in such a way as consigns them to slavery. It is proposed to give the slaves the privilege of selecting the British Islands as their future home. The policy of the British in relation to slavery, seems to adapt itself to circumstances. In the West Indies they abolish slavery, while in the East not a chain is broken; there the iron hand of power grasps its victim as closely as ever. For years, millions have been spent, and thousands of lives have been sacrificed, to suppress the slave trade, and to secure the native African against forcible removal from his country; now,

it is discovered that his condition can be improved, by taking the place recently occupied by the West India slaves. British benevolence is much affected by the circumstances of color and locality. It is greatly concerned about the condition of the Negroes on one part of our continent, but wholly indifferent to that of the Indians on another.

The following extract from the Report of Mr. SLACUM, U. S. N., who was commissioned by the State Department to examine into the condition of the Oregon Territory, to be found in Senate Document No. 24, 1837-38, will show that *the barbarous policy of enslaving the North American Indians has been long and extensively practised by the British Hudson Bay Company*, second only in power to that of the East India Company, and governing one-third of North America.

"INDIAN SLAVERY.—The price of a slave varies from eight to fifteen blankets; women are valued higher than men. If a slave dies within six months of the time of purchase, the seller returns one half of the purchase money. As long as the Hudson Bay Company permit their servants to hold slaves, the institution of slavery will be perpetuated, as the price of eight to fifteen blankets is too tempting for an Indian to resist. Many instances have occurred where a man has sold his own children. The chief factor at Vancouver says, the slaves are the property of the women with whom their workmen live, and do not belong to *men* in their employ, although I have *known* cases to the contrary. We shall see how this reasoning applies. Their women, who are said to be the owners of the slaves, are frequently bought themselves by the men with whom they live, when they are mere children; of course they have no means to purchase, until their husbands or *their men* make the purchase from the proceeds of their labor, and then these women are considered the ostensible owners, which neither lessens the traffic in, nor ameliorates the condition of, the slave, whilst the Hudson Bay Company find it to their interest to encourage their servants to intermarry, or live with the native women, as it attaches the men to the soil:—their offspring (half breeds) in turn become useful hunters and workmen, at the different depots of the Company. The slaves are generally employed to cut wood, hunt, and fish for the families of the men employed by the Hudson Bay Company, and are ready for any extra work. Each man of the trapping parties has from two to three slaves who assist him to hunt, and take care of the horses and camps; they thereby save the Company the expense of employing at least double the number of men that would otherwise be required in these excursions."

It is strange that this Indian slavery did not attract the notice of the World's Convention.

COMMUNICATED.

EMIGRATION TO LIBERIA.

THE plan proposed in the last number of the Repository for the emigration of an independent company to Liberia, is a most happy one. If the friends of Colonization would take pains to present the subject to free colored men of intelligence, enterprise and means, there is little doubt that a large number would engage in such an enterprise. Men of this description have many inducements to remove to a country where

they may be free indeed, in every sense of the word, where they may make and administer their own laws, and be their own governors, beyond the reach of that prejudice of education which must ever attach to them in this country.

To those who have means to commence with in Liberia, the inducements are adequate to the greatest enterprise; for, while the poorest are enabled to assume a position which they could never attain in this country, those with a little property can soon make themselves independent. Those who have children will find the means to educate them in the schools already established. Mechanics will find ample employment for their labor, and the soil, yielding three crops a year, will ensure a competence, and a sure reward to those who cultivate it; while the numerous vessels touching at the ports of Liberia for supplies, will always furnish a ready market for all surplus produce, giving in return, money or the necessaries of life. Men going out with means will be aided in making investments in such articles as are required, and that will yield a profit.

The disposition to emigrate, now spreading among the free colored people of the United States, promises a speedy settlement of the country; and it is only necessary to point to the results of emigration from our eastern to the western states, to show how much may be effected in a few years by emigrating to Liberia.

Great privations and exertions are to be endured in the first settlement of any country. A ready example is found in the western country, which now contains its thronging millions of happy, intelligent and wealthy citizens. The more recent settlers listen with incredulity to the stories of fifteen years ago, "told, and enlarged at every telling," of the sickness, sufferings and privations of the "first settlers of the West." Those whose hardships were formerly commiserated by their "eastern friends," are now surrounded by wealth and luxury, the result of their own industry. So it will be with Liberia. Terrible accounts have been circulated of "sickness and famine;" but the time will come when the emigrants to that country will look back with pity and amazement upon the idle fears, and want of enterprise, in those who remain to be servants of servants, instead of emigrating at once to a country where they may take a position among the nations of the earth, and, forming their own institutions and Government, show to the world that their race is capable of appreciating and enjoying civil liberty and its blessings—a country where a field is open for emulation in literature, the arts and sciences, and where the social virtues and pleasures may be inculcated and handed down to posterity.

It has been often urged that the colored man is incapable of self-government. This may be true of the mass; but there are some very capable men in the country, and on them devolves the responsibility of giving a proper turn to the views of the many. The present proposition affords an opportunity, for such as are capable, of collecting their brethren together, of superintending their emigration and settlement in a future, permanent

and free home, and when settled, of being their advisers in the Colony, and representatives in their legislature. It cannot be expected that any one now, however intelligent, can take his whole people from bondage as Moses did,—but there are a great many individuals who can collect around them a hundred or more to form a township or colony in Liberia; and if they neglect to do so, when such inducements are presented as the present, they must consent to remain under the charges heaped upon them of imbecility and want of enterprise.

It cannot be doubted that when the spirit of emigration, and consequent improvement of condition, shall have taken the free colored people to their new home, increased exertions will be made, and additional inducements be presented, for freeing and removing those in bondage. One principal objection now urged against the emancipation of slaves, and which has great weight, even with those opposed to slavery is, that if set free to remain in our country, they are, from the nature of circumstances, in no better condition than the slaves. But when those who are free, by their example and exertions, shall have rendered emigration to Africa desirable and beneficial, this objection to emancipation will no longer exist. Some may be disposed to think the result too far off. But such have only to look at what fifteen years has done for the western country. The first white child born in the "Far West," Genessee county, New York, is now a person in the prime of life, and at this time there is a vast population beyond the Mississippi. With these facts before them, it is hoped every philanthropist, white or colored, will use his exertions in disseminating the information necessary to induce emigration; and if the spirit and success now indicated be followed up, in three years the present colored population, instead of being the despised, debased and ignorant victims of the licentious and vicious whites, with whom they are necessarily in contact, may be the founders and participants of the benefits of laws, religion, and all those institutions which make men wiser, better and happier.

Individuals, families, or societies of any number, can always obtain information as to emigration, and can be attached to colonies or societies already formed, and emigrate with them, by applying by letter to the Colonization Society. Letters must be directed to Judge WILKESON, Colonization Rooms, Washington city, D. C.

RELIGIOUS INSTRUCTION OF SLAVES IN GEORGIA.

A DEVOTED and distinguished friend of Colonization sent us, last year, "The Fifth Annual Report of the Association for the religious instruction of the negroes in Liberty county, Georgia," which we read with much interest and gratification. The wisely concerted measures adopted, the zeal with which they were prosecuted, and the happy results of these efforts, (affecting as they do the best interests, the eternal welfare, of a portion of our race,) furnish an important example to all who are placed in like responsible relations to the negroes.

Having the subject again brought to our mind, by a notice of the sixth Annual Report of the Association, we are induced to present an analysis of both to our readers.

From the *Fifth Annual Report*, it appears that this Association was formed in the spring of 1831. During a greater part of the time, from its formation to the date of this report, it was favored with the services of a most devoted and excellent missionary, who co-operated with the settled pastors in preaching to the negroes on the Sabbath, and with other members of the Association, in the establishment and instruction of Sabbath Schools. In connexion with these means of instruction and religious influence, we regard no efforts of the missionary as of more importance than *plantation meetings*.

The Report says : " Above thirty plantations have been visited during the week, some more than once, for the purpose of preaching, solemnizing marriages, and performing funeral services.

" These visits have, without exception, been in the evening, with the permission and hearty concurrence of owners. The customary effect of plantation meetings is to encourage and strengthen professing Christians ; to arrest them in spiritual declension, and to stimulate them to a more faithful attendance at their own house of prayer ; to arouse the careless ; to assist the awakened, and to draw the old and the young out to the Sabbath School, and to the house of God. This last effect is usually observed after a faithful visitation of plantations in the neighborhood of the stations.

" The evening meetings have been held *exclusively* for the negroes residing on the plantations visited, and none from abroad permitted to be present except on the invitation or by the permission of the owners. Our preference always has been, and it is one most conducive to good impression and to good order, that the meetings *should be confined strictly to the residents on the plantations*. Of course, every planter judges in his own case, of the propriety or impropriety of allowing those who are near neighbors to his people the privilege of assembling with them on such occasions."

SABBATH SCHOOLS.

We copy from the Report the following account of the formation and condition of the Sabbath Schools in the county.

" The *first* Sabbath School for the instruction of negroes was formed at *Fraser's Station*, August 18, 1833, with about *fifty* children. The average attendance for nearly a year, until that station was relinquished, was between *fifty* and *sixty*.—*Journal*.

The *second*, at *Pleasant Grove*, January 12, 1834, by Mr. BARRINGTON KING and two ladies ; with *twenty* scholars.—*Journal*.

The *third*, at *Midway*, May 11, 1834, with *twenty-five* scholars.—*Journal*.

The *fourth*, at *Jonesville*, summer of 1834, by the families residing there, under the superintendence of Mr. JOHN B. MALLARD.

The *fifth* and *sixth*, at *Walthourville* and *Sanbury*, summer of 1834, by members of the churches residing at these retreats.

The *seventh*, at *Newport*, March 23, 1835, in connexion with Rev. SAMUEL S. LAW, with *forty* scholars.—*Journal*.

The *eighth*, at *Gravel Hill*, summer of 1835, by members of the church residing there.

Seven are in existence still, and are as useful as they have ever been, taking them all together.

The Schools under the immediate care of the Association have been attended to in the afternoon of the Sabbath. They have finished the *Doctrinal Catechism* and have commenced the *Historical*; although they review the former from time to time.

We gather from the reports received, that the lowest average of scholars, children and youth, in the four Schools, is *one hundred and ninety-five*; and the highest average *two hundred and ninety*. Adding these returns to the other three Schools, we have the lowest average attendance of *negro children and youth*, for the seven Schools in the county, *four hundred and fifty-five*; and the highest, *seven hundred and fifty*.

The *utility* of these Schools cannot be a matter of doubt with any who have formed an intimate acquaintance with them. They promote cleanliness, neatness, order and good behavior. Sobriety, honesty, good feeling, and subordination in the relations of life; respect towards the public worship of God; reverence for the Sabbath day; for the word and ministry of God. They bring Divine truth early in contact with the human understanding and heart. The one is enlightened, and the perverse inclinations of the other laid under serious and lasting restraints, if the good work proceeds no further. But that which crowns the blessing of these Schools is, that Divine truth communicated in them, has been, as we sincerely hope, accompanied by the spirit of God and made effectual in many instances to *the salvation of the soul*. It is an interesting fact that the inquirers are almost universally found in the Schools. If not attached before their serious impressions, they become so afterwards, whatever their ages may be.

No one can attend a meeting of either of our Sunday Schools, without being struck with the general neatness, cheerfulness, and order, and remarkably healthy appearance of the scholars. I have frequently and attentively surveyed an assembly of from three to five hundred negroes in church on the Sabbath day, and have found it difficult to discover a sickly or inferior looking person among them all."

Services on the Sabbath were well attended, and the style of preaching was happily adapted to the capacity of the hearers. Systematic instruction was given in the form of a simple exposition of the Gospels, historical and biographical discourses were preached, embracing some of the most remarkable periods and characters of the old Testament, and occasionally a series of doctrinal sermons, while every opportunity was improved in presenting such practical duties as the nature of the subject, the circumstances of individuals, or the state of the whole congregation, suggested.

These means were not without their effect, which after some time began to be apparent and encouraging. By conversing with the negroes on the subject of the discourse, it was ascertained that many things were understood and well remembered. At length a few inquirers presented themselves, and members of the church became more concerned for the impenitent, and more inclined to make religion the subject of their conversation. "Some gave decided evidence that under the teaching of the Holy Spirit, they had been walking with God for years. At one of the stations there was a prayer-meeting conducted by the church-members before the services commenced." In the autumn of 1838 an unusual attention to the subject

of religion commenced at one of the stations, which continued with more or less interest, and spread over nearly the whole district. Numbers were from time to time added to the church, while others were inquiring after the way of salvation. In some places these revivals among the negroes were promoted by conversions among the planters, while the latter were, no doubt, in some instances, impressed with the importance of Gospel religion, by witnessing its effects upon their slaves.

The Report says: "Religion has proved a blessing to the negroes individually and socially, and a great promoter of their honesty and subordination in respect to their owners; and if the true doctrines of the Cross can be faithfully and constantly preached to them, and their religion be defended from *fanaticism*, (to which there is a perpetual tendency in ignorant minds,) the improvement of the people, under Divine blessing, must be more and more manifest every year. It is the opinion of some close observers who have been consulted on the subject, that there has been, taking the whole population together, a gradual improvement in their moral and physical condition. The two are inseparably connected.

"The *success* accompanying the efforts of the Association within their prescribed field, has been equal to reasonable expectation. The *good influence* diffused by it in our Southern country, has exceeded our anticipations; for all which, gratitude is due to Him, from whom all good desires and purposes proceed."

We copy the following analysis of the *Sixth Annual Report* of this Association from one of our exchange papers:

The Association is a known and regular organization, contemplating no temporary and occasional effort, but permanent progress. Its officers are a President, Vice-President, Secretary and Executive Committee. The missionary employed is Rev. CHARLES C. JONES, who was called away from this benevolent service to the office of Professor in the Theological Seminary of Columbia, South Carolina; but after a few years, turning his back upon the ease, the honors, and the emoluments of his office, he returned to the humble and self-denying labors of "preaching the Gospel to the poor, and binding up the broken hearted." A more beautiful example of philanthropy our country has not afforded; moving in the higher circle of society, connected with the wealth and the aristocracy of the South, with refinement of taste in letters, and its proffered gratification in books, and study, and intercourse, he leaves religious halls, and polished society, and honored idleness, for companionship with the negro in his toils under the burning sun, and in his log cabin; and instead of the applause his eloquence might command in congregations of the intelligent, the fashionable, and the rich, he seeks to gather around him those afflicted and forsaken ones, the tear from whose penitent eye, the expression of gratitude from whose broken heart, is a higher reward than cultivation and affluence could give. We commend the foreign missionary; but here is a more devoted example of the morally sublime.

Preaching on the Sabbath is maintained in three regular stations, Midway, Newport, and Pleasant Grove; and meetings are held from planta-

tion to plantation during the week ; the attendance in both cases is numerous, and the negroes are attentive and interested in the service.

Systematic instruction is given in the form of expository lectures and doctrinal sermons. A large number of converts having been admitted into the church at Midway, a *class* of more than fifty was formed to receive instruction in the doctrines and duties of religion by familiar lectures accompanied with questions and answers. All the other members of the church were allowed the privilege of uniting with this class. This is something in advance of most of our own churches, and suggests an important hint to pastors in relation to their duty to young converts. Sermons also have been prepared with care and preached at the different stations for the benefit of this portion of the churches.

The practice has been introduced of *giving the right hand of fellowship* at the admission of the converted negroes to the church ; when occasion was taken to explain the nature and obligations of the christian profession, and enforce the duties growing out of it, both upon masters and slaves. Such a ceremony cannot but exert a happy influence upon both classes ; for a moment at least, the *master* must see the footing of equality on which the Gospel places him with his colored bondman—a *brother* now in the sight of the church and in the sight of God, however wronged and depressed ; and the *slave* himself forgets the master in that recognition which reduces him to the same level. “Some of these seasons have been solemn and impressive to the persons immediately concerned, and have enlightened the minds of the members of the church, and quickened them in duty.”

Watchmen and their meetings.—From the most intelligent and devoted colored members of the church, a number is selected, who are called *watchmen* ; whose duty is to co-operate with the elders of the church, in counselling and guiding their colored brethren, and maintaining discipline in cases which could not conveniently be brought before the session. “The object of the meeting of the watchmen is—1. To receive reports of the state of religion on the different plantations, from their respective watchmen. 2. To receive reports of cases for discipline. 3. To consult about the best means for the support and prosperity of religion. 4. To instruct, awaken, and encourage the watchmen themselves in their duty ; to remove such as may prove unworthy or incompetent, and to appoint new ones whenever required. 5. To report cases of old and sickly members, who may need assistance from the church. 6. To engage in prayer to God for a blessing upon the church and congregation.” A truly excellent device, worthy of introduction into every northern church.

The following advantages have resulted from “watchmen’s meetings.” “1. The state and condition of the members of the church are passed in review, and understood at every meeting. 2. The watchmen themselves are instructed in the nature of their duties, and assisted and encouraged in the faithful discharge of the same ; their interest in religion is increased, and themselves brought under supervision. 3. Cases of discipline are more surely noted and reported, and more easily disposed of.”

“Our [watchmen] meetings are generally well attended, and conducted with interest and spirit, and with very good results. When all are present our number is respectable ; for in Midway there is one regularly appointed [colored] preacher, to whom the church gives a salary, and one assistant ; there are four, whom they call selectmen, and between twenty-five and thirty watchmen.”

Sabbath Schools.—Not only were efforts made to secure spiritual benefits to the slaves by preaching the Gospel on the Sabbath, by holding re-

ligious meetings and visiting on the week, from one plantation to another, and by the introduction of the admirable *polity* which has been described in the watchmens' office and meetings: Mr. JONES also established *Sabbath Schools*, the attendance upon which casts dishonor upon our own congregations.

"The average attendance has been as follows:—Midway, 90; Newport, 170; Pleasant Grove, 80; Sudbury, for the few Sabbaths we were permitted to attend, [severe sickness broke up the arrangement,] 150; in this number the adults are included, who remained, and received instruction with the school. Total average, 490. The same general order, propriety, and disposition to learn, as reported in previous years, continued to the present time."

Spiritual results of these labors.—"Inquiry meetings" were held at the different stations from time to time, the average attendance upon which at each station was from ten to twelve; some could not attend who desired it, from the distance of their residences; from two or three plantations there was a sudden and large increase of inquirers, indicating an unusual attention to religion.

During the year, *forty-eight* were received into Midway church, and *five* excommunicated members restored; *ninety* were added to the Newport church, making an accession to both churches of *one hundred and forty three*. During the last two years, not less than *two hundred and fifty* colored members were added to those two churches. At the present time new cases of inquiry are occurring, and on some plantations there is an unusual religious interest.

Religious instruction of the negroes in the Southern States.—The Report expresses the opinion, that the Southern churches are directing renewed attention to the colored population; and urges this as a subject of vital importance, and a duty of the highest obligation.

In conclusion, Mr. JONES promises to publish a historical narrative of the religious instruction of the negroes, from their introduction into this country to the present time.

We cannot express our sentiments on this subject better than in the language of the Charleston Observer:

"It commends itself to the hearts and consciences of all who love the Gospel of Christ, and are desirous of seeing it diffused among all classes of men. The field which Mr. JONES has selected, and to the cultivation of which he is devoting his unremitting energies, has no peculiar attractions in the eyes of the world—but yet its fruit in the great day of account, will, no doubt, be among the richest of the sheaves which shall be gathered in the garner of the Lord. His plan will serve as a model for others who may be called to labor in the same field, and his success may encourage hundreds to engage in the work who have hitherto partially or entirely neglected it."

CORRESPONDENCE.

AMIDST the discouragements arising from the pecuniary embarrassments of our country, we are often cheered by communications from the friends of Colonization, expressing their interest in the cause, and sometimes containing the most *substantial* evidence of the high estimation with which they regard it.

A gentleman writes from Georgia, under date of March 13 :

"I regard your Society as among the most important benevolent institutions of the day, and richly deserving the well directed and persevering efforts, the liberal contributions, and the fervent prayers of all who care for the temporal and spiritual interests of the colored race."

Another, from the same State, writes March 12 :

"Your kind epistle inquiring whether any thing can be done by myself or in my region for Colonization, is at hand. This period of time is a most unpropitious one for collections or donations. I am myself suffering from the pressure of the times. I will, nevertheless, as far as lies in my individual power, do something, if possible, by pittance, for a cause so sacredly just, and so worthy of our special regard. I therefore enclose a five dollar bill.

"I had promised one day to devote one thousand dollars to the Society, but my means have since contracted, and I find myself involved; yet, when I shall emerge from the present poverty of resources, I shall not forget the Colonization Society.

"Notwithstanding the faint encouragement which I am thus obliged to give from my own region, yet if you had an agent here, or would despatch one, something cheering might be done in Georgia for the Society.

"Wishing your Society a vastness of success commensurate with the truly laudable nature of the enterprise, of removing the colored population and civilizing Africa, I am, &c."

Letter from Georgia, dated March 30 :

"I beg to inquire where and how I may send an African slave back to his country. He is about forty years of age, remarkably intelligent for one of his opportunities—was imported in 1817 to this port, in a prize to some cruiser, with many others. He states that he is from Guelo, and not above fifteen or twenty miles from the seashore—that his country was thickly inhabited, and a trading establishment of Frenchmen (he thinks) near it.

"He is, I believe, a sincere christian, and has given evidence of it, by good conduct for eight or ten years past. He is in good health, strong and likely, fully six feet high, is anxious to return, though he will leave a wife behind, by whom he has no child, however, and some children by a previous one, who are in Alabama.

"If you can advise me how to send him, and where and when, and whether from the scanty materials given above, his country can be truly indicated, and he be put safely into it, I will provide him clothes, &c., and pay his passage, and give him his freedom to go; and you will much oblige, yours, &c."

Letter from Ohio, dated March 25 :

"Yours of the 17th instant was received yesterday, and I hasten to send you all the relief I can reach. The friends of Colonization here all

express themselves anxious on the subject on which you write ; but *hard times* is the excuse for not contributing more liberally. If every village in the United States will *go and do likewise*, however, I think you would succeed in raising the \$7,000 needed for the object you mention.

"I enclose you \$35, all I could raise on short notice, and hope our friends throughout the country will come *up to your help* against the *grasping British*."

Extract of a letter from Ohio, dated March, enclosing \$10 :

"I regret that instead of ten dollars I could not send you ten thousand. I often lament that I have not the property which GIRARD possessed at his death. It seems to me that it might all most happily be invested in the Colonization enterprise."

A devoted friend of Colonization in the State of New York, who has contributed hundreds of dollars towards its support, writes, March 23 :

"I am quite alive to the great importance of effecting the objects you have just now in view, and I lament that I have not an ample fortune to enable me at once to furnish you with what you want. But the fact is, I am at present, as I have been for some time, very destitute of money means."

"I have given to the Colonization cause, and shall continue to give, more than to any other institution of the day, because I think there is none better, and because I conceive their wants to be greater."

COLONIZATION.

WE commend the following article to the attention of our patrons. It is written by one of the most distinguished friends of Colonization, whose philanthropy, however, is not confined to this scheme of benevolence.

The importance of *immediately* securing to the Colony the territory lying between the American settlements in Liberia, cannot be too strenuously urged. We hope that notwithstanding the pecuniary embarrassments of our country, the friends of Colonization will not fail to furnish the requisite funds for securing this object, which a little more delay may forfeit forever.

FROM THE NEWARK SENTINEL.

AFRICAN COLONIZATION.

As the public attention appeared to be entirely absorbed in politics, the essays on African Colonization, consisting chiefly of historical facts, were suspended in the midst ; and as the writer had much of other matters to occupy his attention, he had little thought of resuming the subject ; but learning that a critical period in the history of the Colony has arrived, he feels impelled to make another effort in behalf of this great cause, and to endeavor to call up the attention of the friends of African Colonization to the urgent necessity there is, at this juncture, for liberal contributions to the funds of the Society.

That condition of Liberia which now calls for the attention of the friends of the African race, and especially for enlarged liberality, is connected with two facts, which, taken in connexion, show that something must be

done, and that promptly, or the the prospects of the future prosperity of the Colony will be greatly and permanently obscured. The first of these facts is, that between our settlements on the western coast of Africa, there are large intervals of territory not occupied nor owned by the Colony; perhaps more than one half of the distance from Monrovia to Cape Palmas, is still in possession of the native princes. The second fact, to which I alluded is, that two powerful Societies have been formed in England, to take possession of the coast of Africa, and establish trading factories and other institutions of civilization at every accessible point, with a view of suppressing the nefarious slave trade, which all their laws and exertions have been hitherto unable to diminish, much less suppress. Now, we rejoice in these philanthropic movements of the British nation, which are undertaken under the direct patronage of the Government; but we do not wish them to come in and take possession of the country which lies between our little Colonies. This would so sever, and separate these settlements, that it would forever mar the prospect of having a compact republic, extending along all the coast between the two points mentioned. And not only so, but the contiguous and intermingled settlements of British and Americans, would naturally give rise to jealousies and collisions, which would endanger the peace, and perhaps the very existence of our infant Colonies. Indeed, a slave establishment, situated in this unoccupied part of the coast, has recently been broken up by a British vessel of war, and Governor BUCHANAN is very apprehensive that they have already taken possession of that place, as a suitable position for one of their contemplated establishments. But if it has not already been done, there is no doubt, that as soon as the British plan goes into operation, all this territory will be occupied, unless the American Colonization Society acquires the possession, or at least the jurisdiction of this land, first. The Society, at Washington, have called all the friends of this great, benevolent, and hitherto, successful enterprise, to come forward, and save it from an injury which will be, if not prevented, so irreparable. If the British once gain a footing within these limits, all our hopes of seeing a compact Colony, with two or three hundred miles of sea-coast, will vanish; and our Colonies, thus separated from each other, will be paralysed, and will be apt to dwindle into insignificance. The friends of African Colonization, through the whole length and breadth of the land, must arouse, and come speedily to the rescue. And there is no time to be lost. In this case, prompt action will be efficient action. Let the friends of this cause hold meetings, and consult what is requisite to be done. Let them make one great effort to secure, by negotiation or purchase, the territory which is essential to the unity and prosperity of our Colony. Let them seriously consider the importance of the exigence which exists, and stimulate one another to exertion. If they will not come forward with liberality and energy *now*, it may be too late hereafter.

There is a tide in the affairs of colonies, as well as individuals, which, if suffered to pass, never returns. In every other respect, the Colony was never more prosperous than at present. And now we have a gentleman in the Colony who possesses the wisdom and energy to secure the advantage which we wish, if we only furnish him with the means of negotiating with the native princes. In fact, as far as appears, nothing but money is necessary to acquire such a right to the whole of that coast, that no other power would think of interfering. What sum would be requisite cannot possibly be ascertained at present; but there is no danger of collecting too much. The sincerity and zeal of the friends of this cause, will now be put fairly to the test. But I calculate more on simultaneous and combined

exertions, which will bring together a multitude of small rivulets, than upon a few great donations. Let every one do something. Let the rich be liberal according to their income ; and let the poor in the exercise of a virtuous self-denial, save a dollar to help on this noble cause ; on the ultimate success of which the happiness of millions may depend.

I know, Mr. Editor, that you have near you, men as zealous in this cause, as any in the country ; and I doubt not that they are engaged in laudable exertions to promote the cause for which I plead ; but I wish through your columns, to reach others, who are not so much in the way of being accurately informed respecting the condition and wants of the Colony. Wherever there are two or three men in a village, or settlement, let them come together, and consult, and mutually stir each other up to renewed, and more vigorous exertion.

Hereafter, I will endeavor to give some more particular information respecting the extent of coast possessed by the American Colonization Society ; and also the extent of coast not in their possession.

It is an interesting consideration, that the country proposed to be occupied by our missionaries who recently took their lives in their hands, and sailed for the western coast of Africa, is the very territory of which I have been writing. And as the Kroos are the most industrious, intelligent, and honest of all the tribes which border on the Colony, it is exceedingly desirable that we should spread over them our protection, and by our just and kind treatment secure their friendship and their services, as also the opportunity of introducing the Gospel among them. Permit me also to request, that the pious, of all christian denominations among us, would remember this cause at the Throne of Grace in the present exigency.

A. A.

THE importance and necessity of keeping a squadron on the Western coast of Africa, to protect American commerce, is every day becoming more apparent ; and we trust that a few small, armed vessels, will be permanently stationed on that coast, to rendezvous at Monrovia, where stores may be deposited, and abundance of fresh provisions procured.

When our Government becomes acquainted with the advantage of procuring native sailors (Kroomen) to do all the labor on board ships, the danger to be apprehended from the climate can be obviated. These Kroomen are active and bold, capable and willing to perform any service required. By employing these men, half the usual number of white seamen may be dispensed with.

“Several letters have reached the United States describing the horrible ravages of the African or yellow fever on board the United States station vessels *Dolphin* and *Grampus*. We have, however, seen but one letter or extract of a letter, written by MAXWELL WOODHULL, Acting Master of the *Dolphin*, speaking of the success of the expedition against the native kings and pirates, on the coast of Africa. From this extract, it appears the *Dolphin* and *Grampus* worked their way amidst very many obstacles, up the narrow river Nunez, to the town of Wilkedi, the principal place or capital of the king of Scharah, a potentate, who some time since conceived that he might plunder American vessels, and abuse and ill-treat their crews with impunity.

"To punish this *worthy* was the object of the expedition. Wilkedi is situated about eighty miles up the river Nunez. Here the Dolphin and Grampus took a position in which they could soon have reduced the place to ashes. Satisfaction was demanded, and after some boasting and bragging on the part of his *sable majesty*, it appears he complied with all the demands made on the part of our Government, and the two vessels safely descended the Nunez, and arrived all well, at Sierra Leone. The river Nunez is so little known, that on the best maps we do not find the name of a single town laid down.

"The pirates on the river had, however, made themselves so notorious and offensive, that our Government deemed it of importance to put an end to their depredations, and we are happy to hear that Captain BELL has so successfully and meritoriously effected the objects of the expedition."—*New York American*.

ELEPHANTS IN LIBERIA.

WITHIN the last few years, many elephants have been seen in the vicinity of the Colony, and some killed by the Colonists. The country where they abound is east of the mountain range. Should their visits become so frequent to the Colony as to be annoying, we doubt not that the Liberians will soon find means to destroy them, and hunt them as a source of profit.

Extract of a letter from Dr. TAYLOR, dated

WHITE PLAINS, OCT. 9TH, 1840.

"*The Elephant*.—A very large elephant has been within the precincts of the town of Millsburg, for four or five days. He came into the town and strutted about as it suited him, destroying great quantities of cassada and plantains. He went up on the top of Mr. KENNEDY's hill, and there raised his ears, and waved his proboscis, as though he bid defiance to the whole town. He exhibited himself as long as he supposed they would be pleased to look at him, and then turned off like a small house and went into the swamp. Several men then followed him; but the sagacity, as well as the terrific appearance of the animal, prevented their approaching him sufficiently close in safety to shoot him. The bushes and weeds were so very thick that it was impossible to retreat, if the elephant pursued. At one time, they came so close to him, as that when he pulled up a sapling and threw it aside to clear away a place around him, the boughs fell about their heads; and they had to drop their guns and creep into a thick bunch of thorns, &c., to avoid his quick, and fierce penetrating gaze. Brother HARRIS told me that he was at one time so near him as to see distinctly his small eye, and to judge of the size of his tusks. He says, he expected every moment when the elephant would discover him, and reach out his snout and pull him out from his hiding place, or sweep around the bush and cover him up and walk over him and mash him to death. But his majesty was pleased to turn in another direction, and he was thus providentially saved from a horrible death. After being thus interrupted and fired upon in the course of the day, he concluded to retire; and taking the road that leads to GATOOMBA's, he made his exit under cover of the night. I have heard some strange conjectures and superstitions relative to this creature's appearance in the place; the most ridiculous of all is, that it is GAY himself, turned into an elephant, and come to the place to avenge his enemies."—*African paper*.

THE PATH TO THE BUSH.

Mr. READ, the missionary of the Kat River settlement, in South Africa, related, while in England, the following fact:

It is the practice of some of the Christianized Hottentots at one of the stations, in order to enjoy the privilege of private prayer with greater privacy and freedom than they could do in their own confined dwellings, to retire among the trees and bushes in the vicinity; and, that they might carry on their devotions without being intruded on by others, and at the same time derive all that tranquilizing influence which would be produced by a spot with which no other thoughts were associated but such as are holy, each person selects for his own use, a particular bush, behind which he might pour out to God the pious breathings of his soul. The rest considered this bush as an oratory, sacred to the brother or sister who had appropriated it, and which, therefore, was never to be violated by the foot or gaze of a stranger, during the season of occupancy by its proprietor. The constant tread of the worshippers in their diurnal visits to this hallowed spot, would of necessity wear a path in the thin grass which lay between their huts and the scene of their communion with God. On one occasion, a Christian Hottentot woman said to a female member of the Church, "Sister, I am afraid you are somewhat declining in religion." The fear was expressed with a look of affection, and with a tone which savored nothing of railing accusation, nor of reproachful severity, but altogether of tender fidelity. The individual thus addressed, was too conscious of its truth to deny the fact, and too much melted by the meekness of wisdom with which the solicitude was expressed, to be offended, and meekly asked what led her friend to the opinion she had expressed. "Because," said the other, "*the grass has grown over your path to the bush.*" The backslider fell under the rebuke, confessed that secret prayer had been neglected, and that her heart had been turned away from the Lord. The admonition thus had its desired effect, and the faithful Hottentot had the satisfaction of restoring the wanderer, not only to the path to the bush, but to that God with whom she there communed in secret.

Each party is deserving of our admiration and imitation; the reprover for her fidelity, and for the gentleness of love with which she exercised her sisterly vigilance; and the object of her solicitude, for the meekness and practical improvement with which she bowed to the voice of affectionate reproof.

And these were Hottentots? Beings who, but a little while before the event occurred, were scarcely admitted by some calumniators of God's varied offspring to the fellowship of rational creatures, and declared worthy only to be the companions of baboons, or at best only fit to be the slaves of those who bear a whiter skin. Where, in all the annals of the Christian church, as that Church has existed in America, in England, or in other civilized countries, shall be found a more beautiful exemplification of the vigilance and humility of brotherly love, than in these two African females, reclaimed by the grace of God, from barbarism and oppression? Where shall we find among their more polished and cultivated sisters on either side of the Atlantic, more tenderness, delicacy, or refinement, than in these two daughters of Ham. Here indeed is the image of God, and exhibited in Africa.—*Episcopal Recorder.*